The Future Religion

of

The World

According to

The Sacred Scriptures

of

Islam and other Religions

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1949

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True religion is revolutionary force; it is an inveterate enemy of oppression, privilege and injustice.
Sir S. Radhakrishnan

If you are not right towards God, you can never be so towards man; and this is for ever true, whether wits and rakes allow it or not. Lord Chatham.

When men cease to be faithful to God, he who expects to find them so to each other will be much disappointed. Bp Horne.

It will cost something to be religious; it will cost more to be not so. J. Mason.

If men are so wicked with religion, what would they be without it. Franklin.

Without religion there can be no true morality, without morality there can be no true religion.
Talmud.

If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. D. Webster.

Educate men without religion and you make them but clever devils. Similarity of Religions.

Philosophy can do nothing which religion cannot do better than she, and religion can do a great many other things which philosophy cannot do at all. Roussean.

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PREFACE

From time immemorial it has been the Divine Law that whenever the world is steeped in vice and ignorance and forgetting its Creator, becomes engrossed in worldly pursuits, He raises a Messenger and reveals to him the right path of real happiness. From the time of Adam down to the present age thousands of such Messengers have appeared in different parts of the globe, and there is not a nation or a country where a Divine Reformer has not appeared.

If being so one may naturally ask: Does the law hold good today? The age which we are living today is an age of corruption. Godless materialism is badly undermining the Faith of people. If ever a Divine Messenger was needed before, the present time is one when such a Reformer is sorely needed.

All the religions of the world are agreed on the point that a great Reformer will make appearance in the latter days. A careful study of the different Scriptures will show that all of them contain prophecies regarding such a World-Teacher and that the time fixed for his appearance is the age in which we are living. This concurrence is very significant. In this treatise an attempt has been made to collect in one place all such references from different Scriptures so that they may be helpful to those who are seekers after truth.

The reader is also briefly but convincingly told that the long awaited Messenger has already appeared in the person of Hazrat Ahmad of Qadian, India. In him are fulfilled the aspirations of all nations and the prophecies in all Scriptures. He is the Promised Messiah for the Christians and Jews and the Mahdi for the Muslims and Shri Krishna for the Hindus. He is the aperture through which all can have a vision of their Lord. Blessed are those who understand the signs of the time and accept him.

Alladin Buildings,
SECUNDERABAD-Dn.

ALI MOHAMMAD,
M A., (Edin)

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Some Extracts from

"THE COMING OF THE WORLD TEACHER"

(Published by the Theosophical Society, London).

—:o:—

"We believe that a great teacher will soon appear in the world, and we wish so to live now that we may be worthy to know him when he comes."

Declaration of Principles.

Order of the Star in the East.

"It is time when a new Teacher is sorely needed. We see the system of our civilization breaking down before our eyes. The amount of preventable misery which exists in all the great races of the world is something appalling."

"In the ancient Hindoo scripture the Lord is represented as saying "When evil triumphs in the world then I come to teach the truth." If that be so, surely now is the time when He might well come and explain."

Mr. Leadbeater then went on to emphasize the necessity of the coming Teacher as one who came to all, and not limiting Him by giving Him any special name. "We do not name him" he said "but of course that it is not because we do not know perfectly well who he is, but because men know him under many different names and one of those names sometimes gives a shock to those who are used to another name.....all the great Teachers bring the same message, and very often different names are the names of one Teacher, the World Teacher.....He is called in the East the Bodhis-

attova and is known to us in the West as Christ, though that is really the title of only one of His incarnations."

"We look for the coming of Christ in power and glory not the clouds of heaven to judge, the quick and dead, but in human form to help the world."

"How shall a man know the Teacher? Only by the teaching that he gives."

"Who may say what name he will bear? But what is of import to all of us is; Shall we recognise Him when He comes or shall we be as blind of vision, as hard of heart, as were the Jews among whom His last manifestation occured? It is so easy for us to look back through all those centuries and say we should have known Him had we been there. But that has happened so often. Was it not is His reproach to the people of His day. Your fathers slew the prophets, and ye built their sepulchres?" There are always plenty of people ready to rear the sepulchre of honour to the name of the prophet of the past, how few in any age of the world have recognised the prophet of their own day! That is not only true of the Supreme Teacher but of others a little beyond the knowledge and the power of their own day: ever they have been met with hatred, ever the world has cast them out, has tortured or has slain them. Why should we in our own day, then be any wiser? And so when He comes again reviled and slandered as He must be if he be far beyond our knowledge and our understanding, the common verdict will go against Him as it went against him before. We may not murder; that is too merciful in these modern days. We prefer rather that the victim shall live to be

tortured than to give him the mercy of a swift, a ready death.....And so looking over the world at the moment there seems little likelihood that when He comes He will be welcome. A few will recognise Him as they ever done."

From Christian Scripture.

"And as He sat upon the Mount of Olives, the disciples came to him privately, Saying, Tell us, when shall those things be? And what shall be the sign of Thy coming.....Ye shall hear of wars and rumours of war.....nation shall rise against nation, and kingdom against kingdom and there shall be famines, and pestilences, and earthquakes in diverse places:—Mathew XXIV, 3, 6, 7.

For them shall be great tribulation, such as was not from the beginning of the world to his time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Mathew XXVI, 21, 22."

From Muhammadan Scripture.

"Verily God will send to this people, at the beginning of each age, (Century) Him who shall renew its religion "The sayings of Muhammad."

"God best knoweth whom He will appoint for His Messenger"—Al Quran.

"Remember that all these great religions are alike expecting that some one should come. If you learn from the great Hindu Pandits and Teachers, they will tell you that this is the Kali Yuga. "The dark age" a period only of transition. They expect the Kalki Avatara and when he comes all this will be greatly improved."

"The Buddhist will tell you that there is another Great Teacher to come whose teaching (so the Lord Buddha said) will supersede His and be far more widely accepted than His had ever been."

"Even among the Mohammadans you will find the wide expectation of a Great Prophet, Who is to come and regenerate every thing, the Imam Mahdi."

"So in Zorostrianism—One of the greatest Teachers is to come back and reform the world."

"Every religion had taught and teaches that one shall come in power of whose word is salvation for all men. Hinduism prophecies that next Avatara is Kalki, who shall come riding on a white horse; Buddhism fortells the Coming of the "Teacher of Gods and men," the Budhisattav Maitreya. The Zorostrian is taught to look to the coming of the Saoshyant, "The Saviour" the Jews too expect the Messiah, and the Christians the Christ Mohammadanism, too speaks of the coming of another Prophet of God. (Nabi Isa or Jesus).

(The Coming of the World Teacher.)

THE CHRISTIAN BELIEF.

A Sermon published in the Times of India and other Leading Papers on the 16th March 1916.

NEW HALL SERMON.

Sunday, March 12, *Subject—Repentance and Faith.*

"The speaker of the evening introduced his discourse by briefly reviewing the signs which

Jesus had given as omens of his return to earth. *Among these were to be signs in the sun and moon and stars.* These signs were to precede the coming of the "Great and terrible day of the Lord" Joel 2, 31. Another sign of equal import with the above mentioned signs is the sending of the prophet "Elijah before the Great and dreadful day of the Lord" Mal 4, 5, 6. This prophecy must not be understood to mean that Elijah will personally appear upon earth, but must be understood to be a message given in the spirit and power of Elijah. This prophecy met a partial fulfilment in John the Baptist's message, not that John was Elias, but he preached in the spirit and power of Elias. Read Matt. 11; 14 Matt. 17; 10-12 and Luke 1; 17. The first advent of Christ was not the "great and dreadful day of the Lord," as noted above, the second coming of Christ, as betokened by the signs in the sun and moon is the "Great and terrible day of the Lord," therefore the prophecy predicts a message of warning to precede that day. *The prophecies of the second coming of Christ are fulfilled on all sides, and in every walk of life conditions exist as foretold by the prophets as signs of the times.* We have therefore reached the time for the Herald of that day to bear a message in the spirit and power of Elijah. The message is here, in fulfilment of the prophecy, and is sounding forth, its note of warning to the inhabitants of the earth. Like Elijah's message and like John's message it is no respector of persons, but comes addressed to religious teachers, to the church, to all nations and religions, telling them in the language of John. "Repent ye, for the kingdom of heaven is at hand." Matt 3; 1-2. Before every great crisis in earth's affairs, in which heaven has wrought, God has always favoured Earth with a message of warning and repentance. It was true in Noah's day and "As it was in the

days of No'e so shall it also be in the days of the Son of Man." Luke 17; 26. Crisis came and have come because of the hearts of men and the same condition of heart that brings the crisis causes men to reject the warning message of God that is sent in love. This was true in Noah's day was true in John's day, and will be true in this our time of coming crisis. Men will pursue their bent of nature in opposition to God, will reject His warning and know not until Gabriel's trumpet sounds their note of doom. The world sleeps on and repents not because the Church is asleep and unrepentant. It was the church who slept in Elijah's day, in John's day, and who thus was led to crucify their Lord. The church of to-day should awake and examine themselves before God and repent, the kingdom of heaven is at hand. Men should know how to repent, of what to repent, and to whom they should repent."

THE HINDU BELIEF.

A Lecture Delivered by PROFESSOR TELANG Under the Presidency of Mrs. SAROJINI NAIDU

Subject

THE COMING OF THE WORLD TEACHER

Published by Messrs. CAMERON & CO., in the Hyderabad Bulletin on the 9th Nov. 1916.

"The public of Secunderabad had the rare opportunity to hear Professor Telang's scholarly lecture on the above subject delivered at the Jamshed Hall on Sunday, the 5th instant under the presidency of the national poetess of India,

"The sweet singing bird," Mrs. Sarojini Naidu. In spite of the inclement weather, and spite of the deserted condition of the town due to the ravages of plague, the audience could safely be estimated as big, taking also into consideration the paucity of the audiences of Secunderabad. The president in introducing Professor Telang, alluded to his father, the late Mr. Justice Telang, and told the audience how the son had followed in the footsteps of his worthy father in consecrating himself in the service of the mother-land.

The learned Professor began by telling the audience that he would only touch on some rational arguments barring others which had induced him, and those that thought with him, to believe in the probability, of the coming of World Teacher. He then surveyed, in a succinct and masterly way the whole field of the various momentous questions which were at present engaging men's minds for solution all the world over, or in his own words, "which the people are 'up against; as the Americans, would say. And in doing so he classified them under certain heads, to wit political, economical, social, religious and moral.

Then, in discussing the religious questions, the learned Professor began by saying that true religion was at discount every where in the world, not even excepting India. However highly religious and spiritual, India had been in the past he had concern only with the present state of religion, the religion as it was current among the people now. He did not believe that all Indians were spiritual and all Westerners materialistic. There were as many spiritual people in the West as there were in India. The Professor could see no difference between an Indian who went to temple with the aim of attaining a material object and a Westerner

who went with the same object in view, to a factory or any other institution. In the West there was individual liberty and freedom and so one could publicly dissociate oneself from or show one's disapproval of, any religious ceremony or dogma while in India the individual had attained little freedom and could not publicly show his disbelief, without bringing trouble on himself or his kith and kin. If he had gone through any ceremony or shown his silent approval to any dogma he would do so more as a concession to his relations and friends than one of his conscience. The spirit of spiritually was wanting. He commended the spirit of the Christian missionary, who would for the sake of Christ go anywhere into the world, even into the unexplored parts of Africa. Though he condemned his methods of proselytising, the Professor thought some such spirit of the missionary was necessary to make a religion a living force in the world.

In bringing his learned and interesting lecture to conclusion the Professor drew back the attention of the audience to the above enumerated great questions and problems; and assured that all had to be solved in the near future and that for their successful solution, he had those of his school believed in the probability of the coming of a World Teacher. The history of the world clearly showed that, whenever any great problem confronted the people, a prophet, or a genius or a statesman, or a soldier was born to solve the problem, and led the people into the right path. The Professor therefore emphasised that the present was a time that required a Great Teacher, a Master Genius who would create a flutter in our hearts who would make people look deep down into their hearts, and who would lead us safely to righteousness, amidst all the troubles that surrounded us

The President in her closing remarks, told her hearers that the coming World Teacher, if he came would not be a Budha, or a Zoroaster or a Christ, or a Mohammed but would combine in himself the compassion of Budha, and the moral power of Zoroaster, and the self-sacrifice of Christ and the organising power of Mohammed. In short he would have in her opinion, the head of a man and the heart of woman. His policy and teachings would be nothing but love, love, and love. She closed her speech—Was it a song?—by quoting from Bhagavad Gita the saying of Shri Krishna "Whenever righteousness declines and vice appears to prevail, I am born again and again."

THE SIKH BELIEF.

In Bhai Bala's Janam Sakhi we meet the following prophecy:-

Mardana asked "Will there ever appear one like unto Guru Bhagat Kabeer ?"

The Guru Nanak replied 'O Mardana' there will appear a land owner, He will come after one hundred years have passed. His trust will be in one God.

Then Mardana asked "At what place" and in what country will he appear? Guruji replied O Mardana,! he will appear in the Parganah of Batala (Punjab) Hear, O Mardana, the holy ones of God are of one type but he (the Promised One) will be greater than even Kabeer (Bhai Bala's Janam Sakhi.)

"The Promised One will be Isa (Jesus) and will be for the whole world." (Granth)

THE BUDDHIST BELIEF.

In *Seven Baskets* the Sacred scripture of the Buddhists Lord Buddha says "after the death of each Buddah (Prophet) his religion flourishes for a time and then decays and is at last completely forgotten until a new Buddha appears who again preaches the lost truth of Dharma."

THE MUSLIM BELIEF.

The Time of the Advent of the Promised Messiah as fixed by the Muslims. The Signs mentioned in the Holy Quran and Traditions. The Revelations of the Muslim Saints.

We will now consider the time of the advent of the Messiah as fixed by the Muslims. In this case we have several very important considerations which conclusively settle the questiou of time. In the first place the Holy Quran describes the Holy Prophet as the like of Moses in the chapter entitled *Al-Muzammal* thus claiming the fulfilment of the prophecy of Duet, 18: 15-18 in his person. In another chapter entitled the "Light" it promises that from among the followers of the Prophet, successors will be raised to him "like unto" the successors raised to Moses. These two resemblances, the likenes› of the Founder of the Muslim Law to the Founder of the Israelite Law, and the likeness of the successors of the one to the succes-

sors of the other, clearly demonstrate that a Messiah terminated the chain of successors of Moses, a Messiah would also appear to terminate the chain of successors of the Holy Prophet. The prediction of the advent of a Messiah in this manner clearly indicates several resemblances between the two Messiahs of which we are at present concerned only with the resemblance in time. The distance of time between Moses and Jesus is 14 centuries or according to the Jewish account 13 centuries. It was therefore, necessary that a Messiah should have appeared in the fourteenth century after the Prophet and this brings to us the present time. What is needed is only a resemblance, and the view that the present is the time for the coming of the Messiah is strongly corroborated by other considerations.

The Quran has wisely fixed certain signs for the advent of the Messiah so that all men might know from their fulfilment that the Time has come. Of these the most important sign is the predominance of the Christian religion and the activity of the Christian nations in every department of life. Of this predominance and activity there is not the least doubt. The Christian Missionaries have crept into the corners of the earth. There are at present upwards of 77,000 men engaged in missionary work and the enormous sum of Rs 50,000,000 is annually spent on them. There are 250 missionary societies with agents working at more than 20,000 stations. Men and women are both engaged in the task. If the Messiah is not needed now, will he be needed when the whole world is led to believe in the false doctrine of which the Holy Quran had said; "The heavens might almost be rent threat, and the earth cleave asunder and the mountains fall down in pieces?"

Another great sign of the advent of the Messiah to which a reference is contained in the Quran, and of which the particulars are detailed in a tradition, is that relating to the eclipses of the moon and the sun occuring respectively on the 13th and 28th of month of *Ramzan*. This came to pass in 1894 and it is a visible sign of the advent of the Messiah, foretold thirteen hundred years before its occurrence and manifested in such a way that every individual could see it for himself. Among other signs related in the Holy Quran and authentic traditions are the appearance of the Plague which is at present devastating India and several other countries, the introduction of a new mode of conveyance in place of camel, &c, which has been fulfilled by the construction of railways throughout the world, the increase of knowledge, the mixing together of people living in distant lands, the multiplicity of canals, the spreading of papers and a host of other signs which we cannot detail here. Our object is simply to show that the signs are all fulfilled and that they denote not the advent of the Messiah is yet expected but that it has already taken place. These signs show that the Messiah has appeared and it is the duty of every seeker after the truth to find him out. Another point which deserves to be noticed is that the revelations of all the Muslim saints fix the appearance of the Messiah at the commencement of the 14th century of Hejira and not a single revelation takes it further. There is moreover an authentic tradition to the effect that a spiritual Revivalist, will be raised among the Muslims at the commencement of every century, and since the Messiah will also be a revivalist, therefore if he does not appear in the earlier part of this century, an idea not only repugnant as suggesting the decline of Islam for another century, but also opposed to all prophetical writings.

We have thus seen that the present is a time with the Jews, the Christians and the Muslims declare with one voice to be the time of the advent of Promised Messiah. The concurrence on this point of three great religions, otherwise differing in their conceptions of the Messiah is a very significant fact. The first Messiah was expected by one nation only and that a very small one, but second Messiah is expected by three great nations and they all agree that the time of his advent has come. It is time when all religious and national prejudices should be thrown away lest they might prove a hinderance in the acceptance of the truth. The Messiah has come and it is, therefore, the duty of every seeker after truth to walk after him. No stronger proof is needed to establish that the Messiah has come than the agreement of three different religions, each coming to the same conclusion by a different channel of arguments and on the authority of different sacred books. The signs foretold by the Israelite prophets, such as Daniel and others, as well as those described by Jesus and his apostles and those described by the Holy Prophet Muhammad, may peace and the blessings of God be upon him are strangely enough all appearing at the same time. If ever a prophecy was fulfilled exactly, we are indeed witnessing the plainest fulfilment of such a prophecy to-day (Ahmed the Promised Mesiah).

Hear! Ye Christians of Europe and America and Ye seekers After Truth.

Ye, Christians of Europe and America! And ye seekers after truth! Know it for certain that the Messiah who was to come has come, and it is he who is speaking to you at this moment. Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen

their fulfilment. Almightly God has shown through me thousands of signs and furnished arguments of my truth in every way. I say to you truly that if the heavenly signs which have been shown on my hands, had been shown by Jesus, son of Mary, the Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of Jesus' signs on the minds of the Jews? Only one instance is sufficient to illustrate it, *viz*, the case of Judas Iscariot, the favourite apostle for whom a throne had been promised in heaven, but who apostalized even in presence of the master. Not only did he by his apostacy deprive himself of the promised throne but also threw Jesus into innumerable difficulties. All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities and here you will find that salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had he been crucified not once but a thousand times, even then he could not have saved you. Salvation is in faith and love and certainty and not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory therefore repent of such beliefs while there is time and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority, I am not true, but if the witness that I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourself under the judgment of God by rejecting truth. A weak mortal the son of Mary, is by no means your God. *To me is given the spirit*

against which no one can stand. If you know that there is none among you who with assistance of the spirit, can withstand the holy spirit that had been given to me, be sure that your silence would bring you under the Judgment of God. And peace be unto those who follow the truth,

(Ahmad the Promised Messiah.)

Why is the Promised Messiah sent from Among the Muslims?*

"I never had any desire to claim to be the Promised Messiah. On the other hand I loved to remain in solitude and be quite unknown to the world abroad. But Divine wisdom ordained it otherwise and God enjoined me to come out of corner of solitude which I loved. Almighty God does not love that greater honour and dignity should be attributed to a man than that to which he is entitled for this is against His Unity. Hence because Jews whom God sent as a Messiah to the Israelites was taken for a God Divine jealousy ordained that another man should be sent as a Messiah so that the world may know that the first Messiah was nothing more than a weak mortal. Almighty God has, by raising one of the followers of the Holy Prophet Muhammed, may peace and the blessings of God be upon him, to the dignity of the Messiah, not only corrected the error of the Christians in unduly exalting Jesus, but also revealed the true dignity of him whose servant

* The Holy Prophet Mohammed peace and blessings of Allah be on him says, "How shall you be when there shall appear among you (Muslims) son of Mary and he shall be a Leader of you from among you (Bukhari Muslim)

appears as the Messiah of the last ages. Another reason why the last Messiah is raised from among the Muslims is that Islam is a living religion whose blessings shall not be intercepted to the Day of Judgment. It shows how great is the sanctifying power of our Holy Prophet that his spirituality has not ceased to cast its wholesome influence upon his followers even after thirteen hundred years."

(Ahmed).

All the Nations of the World shall believe in One God, One Prophet and One Faith.

It (The Holy Quran) says: وان من امة الا خلا فيها نذير "There is no people among whom a Warner has not been sent; and again يتلو صحفا مطهرة فيها كتب قيمة *i. e.*, the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses shows that in the earlier ages Almighty God gave a separate revelation to every nation which had settled in a different country because the circumstances then necessitated such a course but that now He wills to make them one as He is One. To gather all into one fold, He sent the Holy Quran and revealed therein that a time shall come when He shall make all people one nation and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relation between different countries are fast strengthening, The means of travelling have been extremely facilitated, and the interchange of ideas between far an distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of Railway is deemed

to render it possible for a person to travel round the world in forty days. The communication of message has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were one in the beginning, so that the circle of creation may be complete and there may be one God, one Prophet and one Faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His prophets among all the people and did not keep back His favours and grace from any people, but when their union was rendered possible, He comprised all truths and all the rules of guidance into one Heavenly Book and revealed it in a language which is the mother of languages *i. e.* in Arabic. (Ahmed).

A Standing Miracle of Islam in support of the proof that Islam is the only true and Living Religion on Earth

The Holy Prophet Muhammad Peace and Blessings of God be on him says:—

"*Verily God shall raise for my followers at the beginning of every century a man who shall revive their religion for them*"

(*None of the Religions on earth possesses such an exceptional Divine Blessing*).

Of all the religions prevalent in the world, Islam is the only religion which is free from every error. The erroneousness of other creeds cannot,

however, be traced to their very beginning but is due to the fact that *since the time that Islam was established upon earth, heavenly assistance has not been vouchsafed to other religions.* They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religion has vanished away and nothing has remained in the hands of their followers except vapid words. The life and the spirit are gone for ever and they have never been re-animated. But Islam has not been brought to this condition. *As Almighty God had ordained that the garden of Islam, should be ever green therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or lose its freshness.* Though whenever a man of God was raised for the regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institutions and been grounded in their habits, yet Almighty God did not forsake His law until in this age, when the final struggle between truth and error was to be fought, finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hejira and the seventh or the last thousand of the present cycle of the world. But since the time of our Holy Prophet other faiths have not experienced such regeneration and therefore they are all now dead and devoid of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed. Men who had no share of

the holy spirit in them, and whose disobedient spirit had not yet been purified of the dross of earthliness, introduced into them principles according to their own evil desires, and with such corruption changed their whole nature and their very appearance. Look at Christianity for instance, how holy were the principles upon which it was orginally based. Though the teachings given by Jesus Christ appear to be defective when compared with the teachings of the Holy Quran, this being due to the apparent reason that the faculties of man had not at that stage been yet completely developed and accordingly the time for a perfect teaching had not arrived, yet those teachings were quite in accordance with the requirements of that time and embodied excellent principles of moral and spiritual growth, and pointed the way to the same God to Whom the Old Testament had guided men before. But after the death of Christ, the Christians set up a new God for themselves, of whom no trace was found in the books of Moses and the prophets, and who was quite unknown to the Israelities. Faith in this new God overturned the whole scheme of the Old Testament doctrines. All the directions which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin were overthrown, and purification from sin was based on the monstrous theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the cross in order to give salvation to the world. But the Christians did not stop here. They went further still and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognise in Christianity the religion which he had taught and preached. It is

astonishing indeed that men who had been enjoined to regulate their conduct by laws of Old Testament which had been given for all times forsook that sacred book all at once. For instance, it is nowhere written in the Gospels that the prohibition against the flesh of swine was taken away by Jesus, or that circumcision which was required by the law was prohibited by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that universal religion *viz.*, Islam should be established upon earth, and the corruption of Christianity served as a sign of its advent.

Hinduism had met a similar fate before the appearance of Islam. Idol-worship was prevalent throughout India, corrupt beliefs had replaced the true and simple monotheistic doctrines. The same corruption still prevails in the beliefs entertained by the Arya Samaj who hold that the Creator like mortals stands in need of material to make things. One error called forth another and as a necessary consequence of the first belief, another erroneous belief had to be formed according to which the particles of matter and the souls are regarded as self-existent and eternal like God Himself. Had the Aryas given a little reflection to this point, they would have discovered the error of their belief. For, if God stands in need of material in His attribute of creation like mortals, then He must also like men stand in need of resources in His attributes of seeing, hearing, &c. The power of hearing in men depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the Arya Samaj will be obliged

to admit, then it is equally certain that he does not need material for the exercise of His attribute of creation. In short, it is a false logic which attributes to the Divine Being a weakness and dependence like that to be met with in mortals. In fact such a belief involves the likening of Divine-powers and attributes of man. Man is no doubt, not able to make something out of nothing but to judge of the power of God in accordance with that of mortals is an error. Man is a finite being and God is infinite, and by the power of the infiniteness of His existence, He can bring other things into existence. Such is the mighty power of His God head. If He too like men had depended upon other things in the exercise of His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is He, the Mighty God unable to create earth and heavens in the twinkling of an eye if He so wills it? Those among the Hindus in whom learning went hand in hand with spirituality, and for whom false logic had no charms never entertained the erroneous belief which the Arya Samaj holds. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality. (Ahmed).

When Almighty God saw that the world was steeped in iniquites, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hejira had come to a close and the world had entreed upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Reformer, promised to appear at the commencement of the fourteenth

century for the reformation of faith, so that I should reestablish upon the earth the faith which had vanished from its face, and that being strengthened by God I might draw the world by the powerful attraction of His hand to true virture, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time whenIslam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace and the blessings of God be upon him, thirteen centuries ago.

(Ahmed).

Listen O Earth! and bear witness O Heaven! that I have received inspiration from on high, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge, remove the differences that are tearing asunder the Muslim sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world. (Ahmed).

Another point which deserves to be noticed is that the revelations of all the Muslim saints fix the appearance of the Messiah at the commencement of the 14th century of Hejira and not a single revelation takes it further. There is moreover an authentic tradition to the effect that a Spiritual Revivalist will be raised among the Muslims at the commence-

ment of every century, and since the Messiah shall also be a Spiritual Revivalist therefore if he does not appear in the earlier part of the century his advent shall have to be delayed for another century, an idea not only repugnant as suggesting the decline of Islam for another century, but also opposed to all prophetical writings. (Ahmed).

The advent of a Reformer at the commencement of every century is admitted by all, and it is further admitted that the Promised Messiah will also come as a Reformer. But no one can point out where the Reformer is who ought to have appeared at the commencement of the fourteenth century of Hejira. The eclipse of the sun and the moon in the month of Ramzan was the sign fixed for the advent of Mahdi (another name of the same Reformer,) and more than eight years have elapsed since that sign was seen on the heavens, but no other Mehdi can be shown. If it be said that though the sign has appeared yet the person whose advent it denotes, will appear after some time, there would be great difficulties, for in that case any number of men may claim Mehdiship and accordingly the advantage of the sign.? Heaven has shown a mighty sign, but people do not care for it. The prophets had also spoken of another sign to appear after the eclipse, a heavy disaster which was to befall the world. This has appeared in the form of plague which has wrought a havoc in the country. It has destroyed hundreds of thousands of souls, and who knows what destruction it may yet bring about, but people have not recognised him whose sign it is. Heaven and the earth have borne testimony to my truth, but their testimony has been rejected. God is jealous because His signs are denied. He will not leave this disobedience unpunished. Both the Quran and the traditions speak of another sign, a new conveyance which was to replace camels. Thus the Holy Quran

says: وإذا العشار عطلت "When the camels will fall into disuse," while a tradition says: ليتركن القلاص فلا يسعى عليها "Verily the camels will be given up and they will not be used for riding upon." This sign has been brought to fulfilment in a wonderful manner so much so that even in the deserts of Arabia where camels have not been dispensed with from time immemorial, railways are under construction, and thus camels will soon fall into disuse there, fulfilling the great prophecy. Could I bring about the fulfilment of these signs in support of my claim by my power? Had I any control over the solar system that I should have brought about the eclipse of the sun and the moon in accordance with the prophecy? Or could I create the germs of Plague in order to fulfil the prophecy concerning this epidemic? Or was it at my instance that pilgrimage to Mecca was obstructed? All the signs fixed for the advent of the Messiah have been brought to fulfilment by Almighty God Who has control over the system of the universe, and every argument has been produced, but there is still the same denial. (Ahmed).

The wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow mindedness, injure him, persecute him, abuse him, declare him an heretic mischievously plan his death and falsely and unjustly drag him into law-courts. (Ahmed).

No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who

came with this blessing in the beginning of the century. (Ahmed).

A Glorious Prophet came into the world for the regeneration of mankind, *i. e.*, the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the true and living God whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hejira, a servant of his *i.e.*, the writer that he may bear witness to the truth, glory and grandeur of the great Prophet and preach the Unity of God and glorify Him but he also has been abused and anathematized. *This is the reason of calamities that have befallen the world in this age.* There is no fear of God in the hearts of men, there is much vain talking and babbling but as to real worth, the purity of heart there is none. There is a great ado about society, and national consideration solely occupy the hearts which are totally devoid of every impression of the glory and majesty of God. (Ahmed).

It should be further borne in mind that for proof of the blessings and fruits of Islam stated above, we do not refer the seekers after truth only to the past. Islam is not a dead religion and we are not compelled to say that the blessings of Islam are left behind. It is in fact the unique excellence of the holy faith of Islam that its blessings are unbroken and continuous. It offered not only its blessings in the past but similar blessings even now, the world stands ever in need of blessings and heavenly signs and it is absurd to suppose that it stood in need of such

signs in the past but can do without them now. Man is a week creature and walks blindly until he is shown traces of the heavenly kingdom; and his faith is a blind faith until he wintnesses the wonderful signs of the existence and power of God. The signs shown in a previous age are of no avail in a later age unless they are renewed. The narration of stories of wonders displayed in the past can never produce the conviction which signs witnessed by a man himself can do. Every new century is the inauguration of a new era and the beginning, as it were, of a new world. God of Islam, Who is true God therefore manifests new signs in each new world and in the commencement of every new century, especially when world goes astray from probity and right-eousness and is involved in darkness, He raises a vicegerent of the Holy Prophet in the looking glass of whose nature the person of the Holy Prophet is imaged forth. The representative so raised shows the excellences of the Holy Prophet whom he follows and establishes the charge against his opponents by truth, by showing the reality and by exposing them by truth, because he shows that the Prophet whom they rejected was a true Prophet, and shows the heavenly signs of his truth by showing the reality, because he solves all difficulties in the comprehension of the religion of the Prophet, and removes all doubts that are entertained with respect to it, and refutes all objections that are urged against it and by exposing them, because he rends asunder all the veils under which they hide themselves and lays bare before the world their folly in not comprehending nice points of of religious truths, their love of remissness, ignorance and darkness, and their being forsaken by God and cut off from communion with Him. The perfect man who is a recipient of Divine revelation; and he is

purified and blessed and has his prayers accepted by God. He shows with clearness that God exists and that He is powerful over all, sees, hears and knows every thing, and regulates affairs according to His will, that prayers are in fact accepted and have an efficacy, and that the men of God actually show heavenly signs. He is not only himself rich in Divine knowledge, but his appearnce bring about a new life in the faith of people. The heavenly signs which were rejected and scoffed at by people as opposed to laws of nature and contrary to reason, or, if treated with respect were considered at the most to be stories, are not only accepted as truth at his appearance because of their renewal at his hands, but the absurdity of the former position is also fully realized. It is then clearly seen and even regretted that what was taken to be wisdom was really folly, and that which was considered to be knowledge of the laws of nature was in fact ignorance. In short, the Holy one raised by God falls like a flame upon the world and givs a light to every one according to his capacity. He is at first tried, thrown into affliction, persecuted from all sides, abused and injured by all possible means, and every attempt is made to bring him to disgrace, but as he has with him the argument of truth and Divine assistance, he overcomes all difficulties and vanquishes his enemies, and the rays of the light of his truth are made to pierce into the world by a powerful hand. When Almighty God sees that the earth has rejected him, He commands the holy host of heaven to bear testimony of his truth. Therefore a clear and bright testimony comes down for his sake from heaven in the form of extraordinary heavenly signs, acceptance of prayer and the disclosure through him of deep religious truths and verities. This heavenly testimony gives sight to

the blind and hearing to the deaf, and the power of speech to the dumb. There are many who are drawn at that time to the truth; but blessed are they who accept him previously, for they on account of their strength of faith are granted the dignity of the *siddiqs* (the truthful servants of God). But this is the Grace of God, and He bestows it upon whom He wills. (Ahmed).

O Seekers after Truth! Ponder over this whether the present time is not the time when Islam needed the help of Heaven? Have you not yet realised how many shocks has Islam suffered in the last, that is, the 13th century; what injuries have we suffered as a result of the spread of darkness? Do ye not yet know what calamities are hemming in Islam on all sides? Are you still unaware of the many people who have abjured Islam and have become Christians, atheists or naturalists; how *Shirk* and innovation has taken the place of *Touhid* and the Holy Prophet's Sunna; of how many books have been written in refutation of Islam, and have been published in the world? Just think over it—whether it was not necessary that a man be sent by God at the beginning of this century who might counteract the attacks from outside? If the advent of such a man was inevitable, why do you knowingly reject this favour of God? Do not turn against him whose coming at the beginning of this century was a necessity in view of the exigencies of the time and whose advent had been prophesied by the Holy Prophet; whom the saints had mentioned in their writings on the basis of their inspiration and visions. Raise your eyes and see, how Islam is helpless before such catastrophies; how it has been made the target of shower of "arrows" from all sides, how millions and millions of souls have been affected by this "poison". The Storm of modern

Knowledge; the Storm of Reason and Philosophy ; the Storm of Fraud and Intrigue ; the Storm of Sin and Transgression; the Storm of Greed and Temptation ; the Storm of Libertinism and Atheism ; the Storm of *Shirk* and Innovation; see all these Storms with eyes open, and, point out, if you can, if there is any parrellel to them in the past. Can you honestly say that they have a parallel since the days of Adam up till now ? If there is no parallel, fear God, and do not ascribe impossible meanings to the Ahadees. Do not be oblivious of the present day happenings ; so that you might realise clearly that the universal unbelief of to-day is the same *Dajjaliyat*—the corruption of the Anti-Christ–against which every prophet has been sounding a warning, the foundation of which was laid in this world by Christianity and Christian nations; and because of which it was necessary that the reformer of the Age should come in the name of the Messiah, for the basis of spiritual strife in the Ummat of the Messiah. And it has been disclosed to me in a vision that Jesus had told of this poisoned air which the Christian people have spread over the world; his spirit, therefore, became restless for a spiritual "descent". Finding his own Ummat the cause of spiritual desolation and destruction of the world he yearned passionately for a substitute and a counterpart of his arising in world, who should resemble him in temperament and should as it were be himself. So, God sent this counterpart, according to promise; whom he equipped with the enterprise, character and spiritual eminence of the Messiah, and between whom and, the Messiah there was placed a great affinity as if they were raw pieces of the same substance, and the spiritual influence of the Messiah found an abode for itself in his heart. Let it be borne in mind that it is one of the secrets of the

spiritual world that some of the holy men of the past, casting their spiritual influence on some of those living at present, and, effecting a spiritual union between themselves and the latter, acquire such a relationship with them that their advent is regarded by the former as their own advent. The wishes of those in heaven find, by the permission of God, a replica in the mind of the man on earth, and, their spirit, the essence of which is united with that of the man on earth, possesses the capability of transmitting completely, whenever it pleases, its wishes into him. God transfers those wishes from the mind of the former into the mind of the latter. In short, it is the divine practice that sometimes prophets and saints of the past "come down" to earth in the manner explained. Elias' appearance in the person of John was of this type. The advent of the Messiah likewise is of the character disclosed to me. If there should still be a doubt I am prepared for a *mobahila* or a spiritual duel. I had refused to be drawn in to the *mobahila* contest before, because I thought, cursing a Mussalman was not permissible, but, I have been told now that he who calls a Muslim Kafir and does not desist in spite of such Muslim's being a devotee of the Qibla, a believer in the Kalma and the creed of Islam, is himself outside the pale of Islam.

(*Aaina E-Kamalate Islam Sun Rise 7-5-38.*)

"Had the world opened its eyes, it would have seen that I have appeared in the beginning of the (Hijira) century and almost a quarter of the 14th century has passed away. According to prophecies both the sun and the moon eclipsed in the month of Ramzan, and the plague also made its appearance and earth-quakes came and more will yet come, but

woe to them who loved the world for they did not accept me". (Vol. V.R.R. 1909.)

Every Muslim must recognise Imam-e-Zaman or the Spiritual Leader of the time who is specially raised by the Almighty God at the beginning of every century.

The Holy Prophet Mohammad Peace and Blessings of God be on him says:—

"He who does not recognise the Spiritual Leader of his time certainly perishes the death of ignorance".

"It is further necessary that there should reign in the heart the absolute conviction that light is granted to man from heaven only through the sun who is the *Imam* (the Spiritual leader) of his time. Hence it is that ignorance with regard to such a Spiritual leader is followed by a death of ignorance. The person who thinks he can do without that real source of light is deluded, for he sees himself in opposition to the unchangeable laws of God. The eyes have a light, yet to avail themselves of it they must borrow the light of the sun. The *Imam* resembles the sun in being the true source of all light; he comes from heaven and illumines the world, and the eye is blind that does not borrow light from him. On the other hand, the person who, with the aid of this light, stands on a firm footing of certainty is attracted towards virtue. Between the earthly and heavenly attractions a struggle would naturally follow and each will try to overcome the other. The one shall be drawing a man to virtue, the other to vice, the one to the east and the other to the west. The more powerful the two opposite attractions grow, the more fearful shall the struggle be. It is necessary consequence of great

material progress that these two attractions should display their highest powers. When the world has attained the highest stage of material advancement the days of heavenly advancement are not far. It is certain that upon the heavens also preparations are, then being made for a spiritual reformatoin. An attraction is produced upon heavens and the two contend with each other for supremacy. Dreadful is the day when neglect and vanity reign supreme upon earth, for it is the day of vengeance and the promised day of the great spiritual struggle. That terrible struggle has been described in metaphorical language by the holy prophets of God. Some have represented it as the final struggle between the angels of heaven and the devils of the bottomless pit at the close of which comes the end of the world; while others have from gross ignorance taken it to be a physical struggle which shall be carried on with steel and gunpowder. The latter view is no doubt the result of misjudgment and superficial notions and metaphorical words describing a spiritual contest have been misconstrued as meaning a physical war."

(Ahmed.)

"It is proved by authentic Tradition that he who does not recognise the Imam of his age dies the death of ignorance. This Tradition is sufficient for any God-fearing man's mind to seek the Imam of his age, because the death of ignorance is such a comprehnsive curse which excludes no evil or misfortune. Thus it becomes obligatory as per the Prophetic Will that every seeker of the truth must be in search of the true Imam.

Our Holy Prohept, peace and blessings of Allah be on him has established the necessity of Imam of the age for every century and has clearly pointed out

that he who will return to God without having recognised the Imam of the age shall come as a blind man and shall die the death of ignorance.

It is the divine Law that God does not like the mankind to remain in a confused condition, but in the same way as He has ordained the sun as the King of stars in heaven so He made the Spiritual Leader of the age Sun among the believers and bestowed on them light according to their capabilities like the stars. This Divine law can be found in God's creation to such an extent that this system exists even among the bees who have also an Imam which is called "*Yasoob*". In the material kingdom also God has so willed that in every nation there should be an *Ameer* and a Ruler and God's curse falls on those who contribute towards disunion and do not place themselves under an authority, although the Almighty Allah has commanded اطيعو الله واطيعو الرسول والولى الامر منكم Obey Allah and obey the Prophet and those in authority among you. By الولى الامر is meant Ruler in physical sense while spiritually it means the Imam of the age.

(Ahmed.)

PROPHETHOOD IN ISLAM.

(By Professor A. R. DARD, M.A)

Some people think that as the Holy Prophet Mohammad (peace and the blessings of God be upon him) was the last of the Prophets, the Founder of the Ahmmadiyya Movement should not be called a Prophet.*

*N. B.—There are some who say that he never claimed himself to be a Prophet of God. To show that he did lay claim to Prophethood I give here a quotation from his writings. He says; 'I swear in the name of God Who

The Holy Prophet has no doubt been called in the Holy Quran "Khatam-un-Nabiyeen." But the word "Khatam in the Arabic language means seal; and the seal is generally used for authentication. So the phrase "The Seal of the Prophets" means one who authenticates or ratifies the Prophethood of the Prophets. And this is true; we believe in Moses, Jesus Abraham and Noah as Prophets because their Prophethood has been confirmed by our Holy Prophet. We could not not look upon them as Prophets if the Holy Prophet had not told us so. Even if we take the word "Khatam" used in the Holy Quran to mean "the last" (the real word for which should have been Khatim) we must interpret it by saying that the Holy Prophet is the last of the prophets in the sense that he is the best of them all and that he has attained to a degree of perfection beyond which it is impossible for any one to go. He has exhausted all the degrees of perfection, and none can supersede him. Otherwise to come at the tail is no credit. The Holy Prophet is the greatest of all the Prophets not because he appeared last of all but because he has brought a law which is final and cannot be replaced or excelled.

has my soul in His hand that it is He Who has commissioned me, and it is He Who has conferred on me the appellation of Prophet and it is He Who has called me by the name of the Promised Messiah."

If we look into the context of the words we are further assured of the same meaning. The verse runs on as follows:—"Mohammad is not the father of any of your men but he is the Messenger of God and the Seal of the Prophets."(31-40) God is obviously refuting an objecton, viz. Mohammed has no male issue. Elsewhere we read: "Surely it is your enemy who will have no offspring" (Al-Kausar) And it is a fact of history that the Holy Prophet himself did not have any male issue. So God evidently refuted this objection by saying that Mohammad is the Messenger of God and the Seal of the Prophets, which means to say that we must interpret these words in the light of this objection. It is a fact now that the followers of a Prophet are spiritually his sons, but in the case of the Holy Prophet God promises more. He says that from amongst his followers there would be people who would become Prophets; so Mohammad, the verse means to say, is the father not of physical sons but of spiritual sons and of Prophets. He is such a great Prophet that by following him one can become a Prophet. He is no doubt the Prophet of Prophets (peace and the blessings of God be on him).

There is not a single verse in the Holy Quran which means that a Prophet cannot come after the Holy Prophet. On the other hand, there are several verses which show that Prophethood is definitely promised in Islam. Surely this is one of the greatest proofs of the superiority of Islam over all other faiths. Follow any religion, you will never get anything like this. Islam is the only living religion. The Holy Quran is the final and the most perfect Divine guidance for all times. By acting upon it we can attain to God. It says: "Those who render perfect obedience to God and His Apostle (on him be peace), God will confer upon them one of four dignities according

to their deserts. Those who attain the highest stage of perfection will be made Prophets, and those next to them will be made Siddiques *i.e.*, favourites of God and those coming after them will be made Shaheeds, *i.e.* those from whose eyes the veil has been removed. but who have been not yet obtained the benefit of special friends, and those that are next below will be made Saleh *i e.*, they will be righteous men who are trying to improve themselves, but who have not yet been admitted to the inner presence of God. These are the best companions, whose company benefits others. These different stages of development can be obtained only through the grace of God and God well knows His servants"(4 :69-70).

The Holy Prophet (peace be on him) says : "I am the last of the Prophets and my Mosque is the last of the Mosques' (Muslim, Kitàbul Haj). These words show clearly that the Holy Prophet is not the last of Prophets in the sense that there is no other Prophet after him; because if we take this meaning, we shall have to take the same meaning with respect to the building of Mosques. If other Mosques can be built after the first Mosque of the Prophet, there seems to be no reason why there should not appear any other prophet after the Holy Prophet Mohammad (peace be on him):

In another place he says: "If Ibrahim his son had lived he would have been a Prophet. Now if there was to be no Prophet after him, how could he say this?

Mullah Ali Qari says: " If Ibrahim had lived and if he had become a Prophet, and likewise if Omar had also become a Prophet, then like Jesus, Khizr and Ilyas they would have been the followers of the Holy Prophet, and their Prophethood would not have gone against the words "Khatam-un-

Nabiyeenn" which means that there can be no Prophet after Mohammad who would cancel his law, and who is not a follower of his. This is also supported by the tradition where the Holy Prophet says that if Moses had been alive he could not but follow him" (Mauzooat, page 58 & 59).

Hazrat Ayesha says: "Do not say that there is no Prophet after the Holy Prophet Mohammad, but say that he is Khatam-un-Nabiyeen." (Takmala Majmaal Bihar, page 15). This is interpreted by Imam Mohammad Tahir to mean that there can come no Prophet who will cancel the law brought by Mohammad and that it refers to the coming of Jesus Christ, the Prophet of God.'

Imam Sharani says (in his book, "Al-Yawaqeet Wal-Javahir (vol. 2, page 83): "Prophethood is not absolutely stopped, only such a Prophet cannot come who brings a law. The words of the Holy Prophet saying that there is no Prophet after him who brings a law"

Mohyid Din Ibne Arabi says: "Prophethood has not completely disappeared; we hold that it is the Prophethood with law that has disappeared; and this is the meaning of the words 'La Nabiya Badee." Again he says : "Prophethood stopped only in the sense that no Prophet can come who brings law to cancel the law of the Holy Prophet Mohammad. Prophethood will continue in the world until the day of judgment." (Futoohat Makkiya).

It is not necessary for a Prophet to bring a new law; the following personages were Prophets and they did not, according to the popular belief, bring any law or Shariat: Haroon, Yahya, Zakariyya, etc.

To establish a religion a book alone is not sufficient. There must be some one to teach the book. A student cannot read a book or learn a

trade without the help of a teacher; that is why the Holy Quran was not thrown down from heaven but it was revealed to our Prophet (peace and blessings of God be on him). He not only taught the Muslims by word but his noble example inspired them to live a better life. So a Prophet is required not only to bring a law but also, and more so, to teach properly and establish a law. A lot of people know the truth but cannot act up to it. It is easy to know the truth but it is difficult to live up to it. So this is a most important work which well needs a Prophet.

Our age requires a Prophet, Islam is attacked from all sides. False religions and godless materialism are badly undermining the faith. And the pity of it is that Muslims differ so much in interpreting the Holy teachings that there exist now several hundred sects each claiming to be the only right one, the result is that they are all fighting between themselves, and nobody has time to defend Islam even against our common enemies. The individual corruption and the utter degeneration of Muslims need no mention. So if there ever was a need for a Prophet it is this time that God should send one.

We believe that Ahmed of Qadian (peace be on him) has been sent by God as a Prophet to serve Islam and to establish it again in the world. It is necessary to believe in him because the Holy Quran says it is necessary to believe in all the Prophets:

"Surely those who disbelieve in Allah and His Apostles and (those who) desire to make distinction between Allah and His Apostles and say; We believe in some and disbelieve in others and desire to take a course between this and that. Those it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chatisement." (4: 150).

(Review of the Religions Vol. XXVI 1927).

Why is a Prophet of God needed in the present age?

Who can then breathe life in to this dead worl of ours? Who can bring back to this earth the fait that has departed from it? The mere preaching (book will not do. None but a Prophet can regenerat this earth. Prophets have breathed life into dea humanity in the past and if the world is to be regene rated now, it must be regenerated by a Prophet That Prophet has already appeared. It was Ahmed of Qadian. He showed thousands of signs, whicl brought conviction to those who witnessed anc pondered over them. But this is not all. Many of hi powerful prophecies still await fulfilment. They are prophecies whose fulfilment will be witnessed not by people of a single country, but by the inhabitants o all lands. When the world will study these prophe-cies and their wonderful fulfilment, and when it will ponder over the numerous heavenly signs which God showed in his favour, it will see God and the result will be that a transformation will be wrought in the beliefs and religious ideas of men and the out-come of all this will be the setting of a millennium of peace and righteousness on the earth. That millennium has already set in but only a keen eye can discern the moon of the first night.

He came with another weapon. The greatest evil to-day is the pernicious doctrine that the son of Mary is the Son of God or God Himself. A large portion of the human race holds this doctrine and strenuous efforts are being made to convert the whole 'pagan' world to this belief. In short this setting up of the son of a woman as God is the most malignant cancer that is eating into the frame of the human race and it was to root out this

cancer. that the Promised Messiah came into this world. He gave powerful arguments to show not only that Jesus did not die on the cross, but was alive when he was taken down from accursed tree, but he died natural death and lies buried in the Khan Yar Street, Srinagar. This is a truth which the world will soon recognise and then will be sounded the death-knell of Christianity. These things may appear to be wonderful, but now God has willed that an end should be put to the worship of Jesus as God and no mortal can thwart the will of God. It is impossible to reform Christendom as long as it holds to the belief that Jesus was God or the Son of God. The purpose of Ahmad's advent was to bring Jesus down to the level of ordinary mortals and he accomplished the object of his advent by pointing out of the grave in which the supposed God of the Christians has lain buried for the last 1900 years. God has ordained that the tomb of Jesus should also prove the grave of Christianity. The suppose death and the so-called resurrection of Jesus constitute the beam on which Christianity rests and it must fall as soon as the beam is removed. It cannot survive the beam for a single day. Let not the reader think that Christianity will take a long time to fall. It does not take it stand on any solid ground. The whole fabric of Christianity, stupendous as it is, rests on a very frail support, *viz*. the supposed events of the death and resurrection of Jesus As soon as it is shown that Jesus was not dead when he was taken down from the cross and that he left his tomb because he was alive when he was laid in it, Christianity will cease to exist. Those who will give even a slight consideration to the evidence given in these pages from time to time will have no hesitation in admitting that the so called death and resurrection of Jesus

and his subsequent ascent into the heavens are only myths devoid of all truth and that the fact is that Jesus did not die on the cross.

When the world will see the hollowness of the foundation on which Christianity stands, it will at once renounce it and believing in the true, living God; the God of Islam, it will begin to follow the pure teachings of Islam. Then will be ushered an era of righteousness and peace. The world that has so long adored the false deity of Christians will eagerly welcome the truth and will zealously follow it.

In short, the present condition of Christendom called for a Prophet. The world was so sunk in error and vice that none but a Prophet could regenerate it. It has ever been a law of God to raise a Prophet when vice and error have corrupted the world and it was in accordance with that law that He raised Ahmed in the present age. The very fact that the present age sorely needed a Prophet is an evidence of his truth God spoke to him as He spoke to the Prophets of old and aided him in every undertaking as He aided His former Messengers. He preached that law had been completed in Islam and that all truths were embodied in the Holy Quran and that, therefore every one who wished to follow the true and perfect faith should follow the religion of the Holy Prophet of Islam (may peace and blessings of God be upon him.) He taught that all the spiritual blessings could be obtained by following the Holy Quran, which was now the only Book for the guidance of mankind and offered himself as an example of how one could attain the highest spiritual blessings by following the teachings of the Holy Prophet of Islam (may peace and blessings of God be upon him). He was a Prophet because he being

inspired by God, published hundreds of prophecies which came out true and his revelations contain many more prophecies which pertain to both near and distant future so that even those who have not seen him may see his truth by witnessing the fulfilment of his mighty prophecies published beforehand. He, by his advent, established the truth not only of the Holy Prophet of Islam (may peace and the blessings of God be upon him) but also of all the Prophets of God, so God raised a Prophet in this age, so that by seeing the truth of his revelations, the world may also believe in the truth of the former Prophets. Nay, God raised to reveal His own hidden face to the world. If God spoke in the past, many had begun to ask themselves, why is it that voice is not heard to-day? So God spoke to him, revealed to him many secrets of the future and gave him many powerful prophecies so that the world, by seeing the fulfilment of these prophecies, may know that God does exist and that He still speaks as He spoke in days gone by, to Abraham, Moses, Jesus, Zoroaster, Buddha, Krishna, Confucious, and lastly to Muhammad, the greatest Prophet that the world ever saw (may peace and the blessings of God be upon them all). God chose a follower of Islam to be the recipient of His new revelations so that the world may know that today the only religion by which one can attain salvation is Islam. This Prophet exposed the errors into which the followers of all religions, the Muslims not excepted, had fallen and thus invited the world to accept the true faith of Islam. He has dealt blows to Christianity which it can not survive and the propaganda started by this Prophet is, with the grace of God, destined to make Islam victorious over all other religions of the world. Let nobody

despise it on account of its smallness, for are not all beginnings small?

(Vol. X. R. R. 1911)

They are not Muslims who disbelieve the Promised Messiah although they may pray and fast and follow other Islamic Injunctions.

Translated by Molvie Mohammad Ali M. A., of Lahore when he was the Editor of the Review of Religions (Qadian.)

"God have mercy on the Muslims that the beliefs of most of them are based upon errors and injustice. They read in the Holy Quran that Jesus is dead, but still they consider him to be alive. They also read that successors to the Holy Prophet must be from among the Muslims, and still believe that the Promised Messiah would be from among the Israelities. In Bukharee and Muslim, the two authentic works on tradition, they find that the Messiah who would appear in the last ages, would be from among themselves, and still want to bring Jesus back to this world. They read in the Holy Quran that Jesus would not come to the world and notwithstanding this believe that Jesus himself would come back. They read further that no mortal can with this body of clay go up to heaven and make there his abode, and still entertain the belief that Jesus with his physical body was taken up into heaven where he has been residing for nineteen hundred years. And holding all these beliefs against the Holy Quran, they still call themselves Muslims!"

"Those who fell into this error before I came,

are excusable. To them it is pardoned, for they were not informed of the truth and were not made to understand the true meaning of the word of God. But such is not your case. To you every thing has been explained and for you light has been thrown on every side of the question. Therefore you cannot bring forward any excuse for sticking to this error."

"Too many are your weakness and most of you are strangers to the sweetness of faith. The weekness and errors, the love of the world and the darkness in which the Muslims are involved naturally call for one who, being inspired from heaven, should rise and take them by the hand. Still I am called a *dajjal*. How deplorable must be the condition of people to whom at the critical moment in their life a *dajjal* is sent! How unfortunate the nation which when standing at the brink of destruction is visited by another destruction from heaven! They call me accursed and heretic, but there is nothing new in that. The same epithets were given to Jesus Christ and are still given to him by the Jews. But those who will be punished in hell for their evils, will say: ومالنا لانرى رجالا كنا نعدهم من الاشرار *i.e.*, "Why do we see not the men whom we numbered among the wicked." The world has ever been an enemy to the Messengers of God, for the love of the world and the love of God's righteous prophets cannot go together. Had you too not loved the world, you could have seen me, but now you cannot."

It is but excessive vanity which makes a man think that he does not stand in need of the prophets of God. He deceives himself who says: "Do I not say my prayers? Do I not keep fasts? Do I not recite the formula of faith?" He is not aware of the true faith and of the transcendent delight which it brings with

it. Ponder over the creation of man; it is God Who has created him, but see how He has made one man an instrument in bringing another into existence. As in the physical birth of man Almighty God, has established the law of procreator, so a spiritual father is also necessary for the spiritual birth of man. Take care, therefore, that you are not deceived with the mere form and ceremony, the husk of Islam. Read attentively the word of God and think what He requires of you. He desires you to attain to the stage which He has Himself taught you to pray for. Read the *fatiha* which says: اهدنا الصراط المستقيم صراط الذين انعمت عليهم "Show us the right path, the path of those upon whom Thou hast bestowed Thy blessings." Here Almighty God enjoins you to pray five times a day that He may grant you the blessings which were granted to the Prophets of God. But how can you attain those blessings except through the Prophets. Hence it is necessary that to make you attain the stage of certainty, and love, the Prophets of God should appear from time to time and re-animate the dead faith and make you receive the promised blessings. Will you then oppose God and fight against Him? Will you break His old and established law."

"Some people think that they do not stand in need of the Promised Messiah, nor is it necessary to believe in him. They argue that admitting that Jesus is dead, still as they are Muslims and pray and fast and follow the Islamic injunctions, they do not need any one else to make them better. But this is a fatal error. In the first place, how can such people call themselves Muslims when they do not obey Almighty God and His Prophet. The command given to them respecting the Promised Messiah was that when he

should make his appearance, they should run to him and that though they should have to walk on ice upon their knees; still they should reach him. But how are these orders carried out? By saying "We do not need the Messiah nor do we care for him." And those who are not satisfied with indifference, go a step further and hurl at me the most scurrilous abuses. They call me an heresiarch and a *dajjal.* Anyone who injures me in any way thinks that he had done a deed of great merit, and the one who calls me a liar believes that he has thereby pleased Almighty God. Oh ye people! who were commanded to be patient and God—fearing and to walk in probity and righteousness, who taught you to be so hasty in rejecting a Messenger of God and to take in an evil light of all his doings and works? What sign is there which God has not manifested, and what argument which has not been appealed to, but you rejected every proof, and with boldness treated the commandments of God as naught. To whom should I liken this cunning generation. It is like the crafty man who in open daylight shuts his eyes and says 'where is the sun'. Thou self deceived man open thine own eyes first and then thou shalt see the sun. It is easy to call a Messenger of God an heretic, but difficult to follow him in the subtle ways of faith, easy to call him a *dajjal* but hard to enter the strait gate of his teaching. Every one who says that he does not care for the Promised Messiah, does not care for his faith, and sets at naught the true purity of life, real salvation and living faith. If such men could take a just view of things, they would find that without the living and perfect certainty which is granted from heaven through the holy Prophets and Messengers of God, their prayers are only lifeless ceremonies and their fasting

mere starvation."

(Ahmed.)

A Great Miracle Of God

Ahmed, the Promised Messiah passed away on 26th of May 1908, and on the occasion of the Annual Gathering of Ahmadees in December 1907, which was the last gathering in his life time, he thus addressed his disciples:—

First of all, I offer my thanks to Allah, Who has guided the hearts of you all to the true path, although thousands of Muslim priests are busy representing me as *kafir* and as the Anti Christ. It is a Miracle of God that notwithstanding violent opposition and bitter persecution the number of my followers has been steadily rising, until they now number more than four hundred thousand. It is really a great Miracle of God that although a host of opponents are striving day and night to put an end to this Movement and spare no pains to bring its utter destruction, yet God means that this Movement should prosper, and it is actually prospering, and the enemy, notwithstanding his efforts, is unable to do it any harm.

Do you know the reason of this?

The first reason is that when God raises a man for the reformation of mankind, that man is bound to prosper and none can prevent it. Those who oppose him perish; they are humbled, they are powerless; their efforts come to naught. None can stand in the way of him who has been really deputed by God; for he acts according to His will, and if it be supposed that any body can thwart the will of God this means that he can prevail against God Himself; but bear in mind that no one has any power to prevail against God.

The second reason is that concerning the people that are now present in this assembly, God had prophesied about 30 years before, at a time when none of those who are now gathered here ever thought of visiting Qadian. The word of God containing this prophecy is to be found in the *Barahin-i-Ahmadiyya* which was published in Arabia, Persia and India (published in 1880-1884). No Hindu or Christian or Jew or Mussalman can deny this prophecy. Moulvi Mohd. Husain of Batala, now the greatest enemy of the Movement, who published a review of the book, knows that whenever he came to Qadian, he always found me alone. The prophecy published in the *Barahin* is truly a great prophecy. The substance of what God revealed to me is: "Though thou art now alone yet there shall come a time when people shall come to thee, in troops." Some provision was to be made for the accomodation of the Promised visitors. So God said: "*Yatika min kulli fajji amiq.*" ("There shall come to thee presents of money and other gifts from distant places.") Then God commanded me saying, "*Wa la tusair li khalqillah.*" ("Be not discourteous to the creatures of God who will visit thee in large number." (God informed me of crowds of men coming to Qadian, at a time when this place where the visitors are now gathered was desolate like a jungle. The people of this village know, also the residents of Amritsar and Lahore, that I was absolutely alone and that this place was utterly desolate.

What miracle, I ask, can be greater than this? The way in which the prophecy contained in the *Barahin-i-Ahmadiyya* has been fulfilled is a proof of God's power and of the assistance which He vouchsafed to me. Who is there who can say, and that at a time when he is leading an utterly obscure

life, that there shall come to him thousands of men from distant places?

The miracle to which I have referred above is in every respect an established miracle. Only a bigoted man who is devoid of all faith can deny it. In cases of religious antagonism men do not refrain even from lying, nay, they even look upon it as meritorious. Yet I challenge any Hindu to come forward and say on oath whether at the time when the above-mentioned Prophecy was published any body even came to pay me a visit from any outside station and whether I used to receive any presents of money as I do now, and which now amount to thousands of rupees. Certainly not. Is it not then the work of God? If any body should say that these events came to pass by chance, let him name some other similar event which occurred by chance in the same way. Lame excuses are of no avail. But while giving a parallel it would be necessary to show that the events had been foretold 25 years before their occurrence, and that they came to pass exactly as they had been foretold. If such a plain miracle be denied, then no other prophet's miracle can be accepted. If it can be shown that an impostor and a liar can forge a prophecy like the one which God has vouchsafed to me, I shall renounce my claims and relinquish my work and will accept as true the view that even a prophecy made under such circumstances and fulfilled in such a remarkable way can be no proof of one's truth.

Those who oppose truth always meet with failure. Their attempts to refute it only bring shame upon them. It is true that sometimes things that are about to happen are made known to certain individuals by means of dreams also, but such dreams may be dreamt even by scavengers and

*Chamars** and therefore ordinary dreams even though true, are in themselves no evidence of the fact that the individual who dreamt them was really a prophet of God. But the Prophecy to which I have referred above is such that it is impossible to find parallel to it in the lives of others than prophets. Many Hindus of Qadian, particularly Lala Sharamapat and Malava Mull, are witnesses to the truth of this prophecy. When they came to see me in those days when the prophecy was published they always found me alone. But now crowds of men flock to Qadian, as had been foretold.

When I published the prophecy all men turned against me. The Maulvies and the Hindus made a common cause against me; *Ulema* issued pronouncements declaring that anybody who would meet me and my followers and give salutations would become *Kafir* (heretic). They carried their propaganda against me to such limits that they even waited on the roads to Qadian to prevent visitors from coming to see me. Yet in spite of all this opposition God's word was fulfilled. Now consider whether it is in the power of man to overcome all difficulties single-handed. I do not force anybody to believe in me. Let everybody think for himself and see whether what I say is true or not.

Even the opposition which was to be offered to me and also the end of it had been foretold in the word of God published in the *Barahin-i-Ahmadiyya*. God had spoken to me saying' "*Ya'simukallahn was lau lam ya'simkannas.*" That is, "People will exert themselves to the utmost of their power against thee, but their efforts will be of no avail and I will show

*A class of people employed in the lowest form of manual labour in India.

men that My word is fulfilled." And so He did. Now none can deny the truth of this prophecy except he whose heart is devoid of faith. A faithless man has no religion. Religion has its basis on truth. He who is not true has no religion.

(Ahmad).

Ahmadiyyat or the True Islam is the Future Religion of the World.

"Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth, has foretold me that He shall spread this His Own community in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, nay they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this Movement in an extraordinary manner and shall bring to naught every one who has an evil design against it. He shall grant it a lasting victory that shall continue to the end of the days. There shall be only one religion and only one Guide on the surface of the earth. I have only come to sow the seed, and I have done it. It shall now grow and bear fruit and there shall be none to check its growth."

(Tazkira Sahadatain P. 64 & 65.)

Men of the world, who adhere to old ideas and antiquated conceptions will not accept this. But the time is not far distant when their error shall be made manifest to them. (Triumph of Islam).

He who forsakes me, forsakes Him, Who has sent me, and he who joins me, joins Him from Whom I have come. Behold, I hold a lamp in my hand, whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or

superstition chooses to flee from me, shall be cast into darkness and perdition.

(The Triumph of Islam.)

Well, the time is coming, nay, it is near at hand when this Movement shall become world-wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with Whom nothing is impossible.

(Tohfo-i-Golarwiyya P. 56).

Now it is the will of God that those amongst the Muslims who remain separate from me shall be destroyed, be they Kings or subjects. I do not speak from myself but say what God has revealed to me.

(Vol. XVI R. R 1917.)

He who does not accept me does not accept God and His Prophet--peace be with him.

(Haqiqat-ul-Wahy, P. 163.)

He who rejects me rejects him who foretold my advent. (Ibid, P. 178.)

Anyway, God has revealed to me that he who hears of me and rejects me is not a Muslim. He is guilty in the sight of God. (Letter to Abdul Hakim.)

God has revealed to me that one who does not follow me and enter into my fold—an opponent all his life, shall be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of Hell.

(Ishthar Miayarul Akhyar P. 8.)

(Extracts from the writings of the present Head of The Ahmadiyya Movement.)

All other religions shall give place to Ahmadiyyat or true Islam and shall in the end almost cease to exist. The earth shall be inherited by his (The Promised Messiah's) followers, and the followers of other religions shall be few in number and shall occupy humble positions.

All Governments that shall put obstacles in the way of progress and the spreading of this Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation, and the object of the advent of Mohammad (peace and blessings of God be upon him;) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and shall witness, was only a servant and disciple of his, shall be fulfilled.

(A Present to H. R. H. the Prince of Wales.)

Some of the Divine Promises in Scriptures of Islam and other Religions concerning the advent of the Promised Divine Messenger in the present age.

I. He it is Who has sent His Apostle with guidance and the religion of truth, that he may exalt it above all the religions although the polytheists be averse thereto. (Holy Quran. IX: 33.)

(*The learned Commentators of the Holy Quran unanimously admit that this Prophecy refers to the Advent of the Promised Messiah and Mahdi in the latter days.*)

II. He it is Who raised up amidst the Meccans an Apostle from among themselves, to recite to them His signs and to purify them and to teach them the Book and the wisdom whereas they were before certainly in plain error. *And among others of them who have not yet overtaken them* and He is the Mighty, the Wise. (LXII: 2, 3.)

(*The learned Commentators of the Holy Quran unanimously admit that this Prophecy regarding the second Advent of the Holy Prophet Mohammed, Peace and blessings of Allah be on him is to be fulfilled in the person of the Promised Messiah and Mahdi.*)

II. Allah promises those who believe from among you and act righteously that He shall certainly make them successors in the earth *like unto* He made those successors who preceded them.

(XXIV:55)

Almighty God laid down the foundation of the Israelite Law with Moses and brought the Mosaic dispensation to a close by raising a Messiah; thus Moses was the first and Christ the last prophet of the Mosaic dispensation. Almighty God had, moreover, promised Moses that another Prophet '*like unto*' him would be raised from among his brethren: (Deut 18: 18). He also said to the Holy Prophet of Islam, peace and blessings of God be on him, that he was the Promised Prophet who was the *like* of Moses (Quran LXXIII: 15.) Again in the above verse He promised that He would raise successors to the Founder of Islam "*like unto*" the successors that had been raised to Moses. In accordance with the promise it was necessary that the last successor of the Holy Prophet of Islam should be the like of the last successor of Moses *i.e.* A Messiah should appear among the Muslims like the Messiah that had appeared among the Jews.

IV. Verily We have sent down the Book and verily We will preserve the same.

(In accordance with this Prophecy both the letter and the spirit of the Holy Quran are being most wonderfully preserved.

The preservation of the letter is through innumerable Hafizes who know the Holy Quran by heart from beginning to the end. This is so evident a fact that a Christian hostile writer like Muir is compelled to admit that "There is probably in the world no other Book which has remained twelve centuries with so pure a text."

Similarly the spirit of the Book has also been preserved through the Inspired Messengers who appeared in the beginning of every century as

prophesied by the Holy Prophet Mohammad, peace and blessings of Allah be on him, that "Verily Allah shall raise for my followers at the beginning of every century a man who shall revive their religion for them.")

V. And when Jesus son of Mary said: O children of Israel! surely I am the Apostle of Allah to you verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmed; but when he came to them with clear arguments they said: This is clear enchantment LXI:6. The Holy Prophet, Peace and blessings of Allah be on him, says:—This refers to the Promised Messiah and Mahdi of my people (Ibne Majah.) His name will be my name.

(Abu Daud.)

VI. He will appear in the East. (Tabrani.)

VII. We do not punish people until We raise a Messenger. (XVII: 15.)

(This is an everlasting and invariable Divine Law that when people forget their duties towards their Creator and are sunk in worldliness and all sorts of immorality and sins, the Almighty God out of His mercy chooses a righteous man from among them and inspires him and appoints him as His Messenger to warn the people of their folly and bring them to the right path of eternal happiness.

But when that Holy Messenger of God is disbelieved and denounced, God visits the people with all sorts of calamities in order to humble their hearts and to incline them to the acceptance of Truth.)

The Hindoo scripture also admits this fact as their sacred book the Bhagwad Gita says—'Whenever there is a decay of Dharma (*i.e.*, Religion) O Bharata and there is exaltation of Adharma (*i.e.*, Irreligion) then I myself come forth. For the protection of good and for the destruction of evil doers, for the sake of firmly establishing Dharma I appear from age to age."

In *Seven Baskets* the Sacred Scripture of the Buddhists Lord Buddha says "After the death of each Buddha (Prophet) his religion flourishes for a time and then decays and is at last completely forgotten until a new Buddha (Prophet) appears who again preaches the lost truth of *Dharma*.

In *Bhai Bala's Janam Sakhi* the Holy scripture of the Sikhs their Guru Baba Nanak prophesies the advent of a Great Guru and says "The Holy ones of God are of one type but he (the Promised one) will be greater than even Kabeer." Again in the clearest words he says "The Promised one will be Isa (Jesus) and will be for the whole world (*Granth*) "He will be a Land owner and will appear in the Parganah of Batala Punjab."

(*Janam Sakhi*)

Thus the above Quranic verse (XVII: 17) is specially applicable to the second advent of the Promised Messiah when on account of his rejection the world is visited by terrible chastisement in the form of wars, famines, pestilences, earthquakes and numerous other kinds of calamities one after the other.

Jesus Christ, peace be on him, has also predicted the same signs regarding his second advent, he says:- Ye shall hear of wars and rumours of wars...Nation shall rise against nation and kingdom against king-

dom and there shall be famines and pestilences and earthquakes in diverse places.

For them shall be great tribulation, such as was not from the beginning of the world to his time, no, nor ever shall be (Mathew XYIV: 3, 6, 7.)

Now hear what does Ahmed the Promised Messiah, peace and blessings of God be on him, say about this in his manifesto published in the Review of Religions of October 1906 under the heading:–

A Prophecy that all mem should know.

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe, and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them will be unparalleled in the world's history and will remind men of the destruction of the Judgment Day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven shall come upon men, so that the wise men shall be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves What was going to happen? Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities

from heaven and earth shall also visit the earth. All this will be brought about because men have forsaken God and with all their hearts and all their souls they are bent low upon world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that '*Punishment is not sent upon a people until a Messenger is raised.*' Those who fear before calamity comes shall be shown mercy."

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! art not safe nor thou, O Asia! And ye that dwell in islands! No self made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him hear who has ears that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

TRADITIONS.

The Holy Prophet Mohammed, peace and blessings of Allah be on him says:—

Verily Allah shall raise for my followers at the beginning of every century a man who shall revive their religion for them.

How shall you be when there shall appear among you (Muslims) son of Mary *and he shall be a leader of you from among you*(Bukhari Muslim).

The Spiritual Leaders of my followers shall bear resemblance to the Israelite Prophets. (*Hence there is no wonder if the Muslim Messiah resembles Jesus son of Mary one of the Israelite Prophet).*

A time shall come when you will see Jesus, son of Mary. He will be the Imam (The Spiritual Leader) He will be the Mahdi (The Divine Guide) He will be the just Judge and will break the Cross and destroy the swine and stop Jazia and set aside (religious) wars (Masnad of Imam Hambal, Volume II Page 411).

The Mahdi shall make his appearance at the age of 40 *as if he is a man from Israelites* (The Hujajul Karamah Page 348).

Abu Nuaim narrates the following words of the Holy Prophet. He (The Mahdi) shall have on him two shining *sheets as if he is one of the Israelites.*

The Mahdi is no other than the Promised Messiah. (Ibne Majah and Hakim).

There shall appear men in the East who shall assist the Mahdi, the Prince of East

The author of the Jawahirul Asrar, a well known work written in 840 A.H. says "It is said in Arbaeen that the Mahdi shall appear in village named Kada or Kadia." The Holy Prophet said 'Mahdi shall come out of a village named Kada or Kadia. Allah will bear testimony of his truth, and his

companions shall flock to him from distant places, their number being 313 like the number of those who fought at Badar. He shall have with him a printed book containing the number of his companions with their names and the names of their towns "

Rejoice ! Rejoice !! Rejoice !!! That my followers are identical with that rain about which no one can tell whether its early part is better or the latter and how can those followers go to perdition whose beginning is marked with my appearance and the middle with that of my 12 Khalifas* and the end that of Jesus son of Mary.

When you hear the advent of Mahdi, it is then enjoined on you to enter into his Baiat (*i.e* to enter his fold) even if you have to walk on snow by crawling and creeping reach him.

(Muslim).

He who does not recognise the Imam-e-Zaman *i.e.*, Spiritual (Leader of the age) dies the death of (Infidels of pre-Islamic days of) ignorance.

A Divine Law

Almighty God does not punish people with terrible calamities without giving them clear previous warning through His Messenger

And certainly We sent Messengers to nations before you, then We seized them with distress and affliction in order that they might humble themselves.

Yet why did they not, when Our punishment came to them humble themselves ?But their hearts

*By the Khalifa is meant the Inspired Reformer who is raised at the beginning of every century to revive the religion of Islam.

hardened and the devil made what they did fair-seeming to them. (VI: 42, 43.)

And We do not punish people until We raise a Messenger. (XVII: 15)

And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a Messenger, for then we should have followed Thy Commandments before that we met disgrace and shame. (XX: 134.)

And certainly Messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed. (XXI: 41.)

And the people of Noah, when they rejected the Messengers We drowned them, and made them a sign for men, and We have prepared a painful chastisement for the unjust. And Ad and Samood and dwellers of the Rass and many generations between them. And to every one did We give examples and every one We did destroy with utter destruction. (XXV: 27, 38.)

And We did not destroy any town but it had its Warners to remind, and We are never unjust. (XXVI: 208, 209.)

And were it not that there should befall them a disaster for what their hands have sent before them, then they should say: Our Lord; why didst Thou not send to us a Messenger so that we should have followed Thy Commandments and been of the believers. (XXVIII;59.)

And your Lord never destroyed the towns until He raised in their metropolis a Messenger, reciting to them Our Commandments and We never

destroyed the town except when their people were unjust. (XXVII: 59.)

Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them ? Most surely there are signs in this ; will they not then hear ? (XXXII: 29)

Fate of those who disbelieve the Divine Messenger of their age

Note the only decisive question which shall be repeatedly asked in the life to come after death.

O company of jinn and men, *Did there not come to you Apostles from among yourselves relating to you My Commandments and warning you of the meeting of this Day* ? They shall say, "We bear witness against ourselves". And the life of this world deceived them and they shall bear witness against themselves that they were infidels. VI : 130.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its Keepers shall say to them *"Did not there come to you Apostles from among you, to recite to you the commandments of your Lord and to warn you of this your Day ?* They shall say "Yes", But just is the sentence of punishment on the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; and evil the resort of the proud. XXXIX : 68 to 72.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its Keepers shall ask them *"Did not a Warner come to you?"* They shall say

"Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down nothing; Ye are in nothing but a vast delusion" and they shall say "If we had only listened and had sense, we had not been among the people of the Blaze. They will then confess their sins but away away with the fellows of the burning fire.

LXVII : 8 to 11.

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "*Did not there come to you Apostles with evidences ?* They shall say "Yes" They shall then say "Pray, but the prayer of the disbelievers ends in failure. XL : 52 53.

On the Day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed Allah and obeyed the Apostle and they shall say, O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way. XXXIII : 66,67.

And those who disbelieve for them is the fire of Hell, it is not decreed them to die, nor shall their torments be made light to them, thus We reward every disbeliever. And they shall shriek out therein O our Lord take us out we will do good, not what we have been doing

(Allah shall reply) "*Did We not give an age that whoso would mind could mind and there came to you a Warner*, so taste ye; there is not for the wrong doers any helper. XXXV : 33 to 35.

TRADITION:

The Holy Prophet Mohammed peace and blessings of God be on him says: —

When a man is put into the grave and his friends

leave him, while indeed he hears the pat of their shoes, two angels come to him. They make him sit up and say: What was thy opinion about this man (The Divine Messenger of the time.) Now, if he is a believer he will say: I bear witness that he is the servant of God and His Messenger. Then the angels say to him : Look at thy abode in Hell, but God hath changed it for thee for one in Paradise; and he sees both. If he is a hypocrite or an unbeliever and he is asked: What was thy opinion about this man (The Divine Messenger of the time) he will answer : I do not know; I said what the people said. Then the angels will say to him, "Did not thy reason enlighten thee and did not thy reading (of Book of God) inform thee?"

Then he will be beaten severely with an iron rod, and he will cry with a loud cry which will be heard by all that may be near his grave, excepting men and the genii. (Bukhari.)

The people of this age have entirely forgotten the Almighty God, their real Creator, and are worshipping false gods. A wave of atheism, scepticism and worldliness has gripped mankind. Living and pulsating faith which is the only panacea for this warridden world has vanished away. Dynamic faith in God is nowhere to be found; hence the Gracious God, according to His immortal Law has again sent a Messenger in this age to bring the people to the Right Path. Lakhs of people have believed him but most of them have paid no heed to his Call, hence the whole world is undergoing various sorts of Divine chastisements for the last several years in the forms of famines, (dire scarcity of grain, cloths etc.) pestilences, floods, earthquakes, unprecedented world-wars,

Response to Divine Call is to witness a new era in one's life ; for it results in the unfoldment of our latent potentialities. It leads the individual to taste the elixir of the heavenly life from this mundane world itself. In short, as mentioned in this booklet, to hearken to the call of the Divine Messenger is to make our life and that of our dear ones, not only blissful but also immortal. While to turn a deaf ear to the Divine Call is to make ourselves deserving of Divine Wrath, as pointed in the last two chapters.

Under these circumstances it behoves every sensible person to ponder well over this issue and having once assured oneself, see that no time is lost in filling up the Initiation Form, attached herewith, and join the Heavenly Movement; which God has established for the regeneration of mankind.

In the name of Allah the Beneficent the Merciful
We praise Him and pray for His choicest
blessings upon His noble Prophet.

Conditions of Baiat.

(Initiation into the Ahmadiyya Movement.)

The man who accepts *Baiat* should firmly make up his mind:-

Firstly, that up to the day of his death he shall abstain from *shirk i. e.*, setting up equals to God.

Secondly, that he shall keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot, rebellion, and in short every kind of evil: and shall not allow himself to be carried away by his passions however strong they may be.

Thirdly, that he shall pray five times a day without fail, according to the commands of Allah

and His Apostle, and to the best of his ability shall try to offer his Tahajjud prayers (prayer of the latter part of the night), invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God; and remembering the blessings of God he shall always praise Him.

Fourthly, that he shall in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hand, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he shall prove himself faithful to God and that in every condition he shall accept the decree of God and in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather he shall advance further.

Sixthly, that he shall not follow vulgar customs and shall abstain from evil inclinations and that he shall completely submit to the authority of the Holy Quran and that he shall make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he shall give up pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he shall consider religion, the dignity of religion and the well being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he shall be for God's sake showing sympathy with the creatures of Allah and to the best of his natural abilities for the welfare of God's creatures.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship shall be of such a high order that its example shall not be found in any worldly relationship either of blood relation or of servant and master.

THE FOREIGN MISSIONS.

The Ahmadiyya Movement was founded by Hazrat Ahmed, the Promised Messiah and Mehdi and the expected Messenger of all the nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore, represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908 and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud Din Mahmud Ahmad under whose direction the Movement has established Missions in many parts of the world the following being the addresses of some of them.

Ahmadiyya Missions Overseas.

ENGLAND.

London Mosque, 63, Melrose Road, S. W. 18 London (England) Telegraphic Address "Islamabad London"

FRANCE.

10, Rue Montera PAMS (12) (France)

SPAIN.

C/o Waggon Lite Cook, Alcala 28, MADRID (Espana)

SWITZERLAND.

C o Waggon Lite Cook, ZURICH (Switzerland)

ITALY.

Via Goffredo Mameli FIRENZE No. 9 (Italy)

SICILY.

MESSINA Fenno Posta Office.

U. S. AMERICA.

Ahmadiyya Missionary. 220 South State Street.
CHICAGO 4 Illinois

PALESTINE

ALBUSHRA OFFICE, Mount Carmel, HAIFA

SOUTH AMERICA.

Corrales 2668, BUENOS AIRES, Rep; Argentina

WEST AFRICA (GOLD COAST)

P. O. Box No. 39 Saltpond.

WEST AFRICA (SIERRA LEONE)

P. O. Box No. 11 BO.
9 Alfred Street, Ross Road, FREETOWN
MAGBURKA

WEST AFRICA (NIGERIA)

Ahmadiyya Mission House,
45, Idunmagbo Avenue P. O. Box No. 418 LAGOS
P. O. Box No. 107 KANO

EAST AFRICA

P. O.Box No. 52, TABORA (TANGA NIYAKA)
Tele: Ahmadiyya Masjid Tabora

NAIROBI.

P. O. Box No. 554 Nairobi, (Kenya Colony)
Tele : Ahmadiyya Masjid Nairobi.

ETHIONPIA.

Medical Directorate Addis Ababa

ADEN.

MAURITIUS.

Darus Salam, ROSEHILL.

IRAN.

52, Zhala (Tahran)
British Consulate Zabal (IRAN)

SINGAPORE (MALAYA)

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Deboem (JAVA)

HALLAND.

54, Ruyelrockloan. DIN HOAG HAQUE

بسم اللہ الرحمن الرحیم نحمدہ و نصلی علی رسولہ الکریم

Form for Initation into the Ahmadiyya Movement.

To Hazart Amirul Momenin Khalifatul Masih II
Head of the Ahmadiyya Movement
Qadian Punjab India.

Hazrat Amirul Momenin (Reverend Head Of Believers) peace and blessings of Allah be on you.

I have gone through the conditions of *Baiat*, the Articles of faith, the duties of the Ahmadi and General Instructions and have accepted them. I have filled up the subjoined form, and submit it to you and pray that my *Baiat* may be accepted.

I bear witness that there is no God but Allah. He is One having no partner, and Muhammad (peace and blessings of Allah be on him) is the Servant and Messenger of God.

I _____ son of _____ enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give preference to my religion before all worldly considerations. I will try my best to act upon all the Laws of Islam. I will always try to learn, to teach or hear the Holy Quran the Traditions and the Promised Messiah's Teachings. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad

(peace and blessings of God be upon him) to be the Seal of prophets and believe in all the claims of the Promised Messiah:—

أستغفر الله ربي من كل ذنب و أتوب إليه

I beg pardon from Allah my Lord, for all my sins and turn to him.

رب إني ظلمت نفسي و اعترفت بذنبي فاغفر لي
ذنوبي فانهم لايغفر الذنوب إلا انت

O my Lord! I have wronged my soul and I confess all my sins. Pray forgive my sins because there is no Forgiver except Thee. (Thrice) Amin! Amin!

RELIGION

Religion does what philosophy could never do. It shows the equal dealings of Heaven to the happy and the unhappy and levels all human enjoyments to nearly the same standard. It offers to both rich and poor the same happiness and equal hopes to aspire after it.

Goldsmith.

When the truth is injured, defend it. Emerson.

True religion is the foundation of society, the basis on which all true civil Government rests, and from which power derives its authority, laws their efficacy, and both their sanction. If it is once shaken by contempt, the whole fabric cannot be stable or lasting.

Burke.

When religion is made a science there is nothing more intricate, when it is made a duty there is nothing more easy. If we make religion our business, God will make it our blessedness. Adam.

A man without religion is like a horse without a bridle. Prnest.

A man who puts aside his religion because he is going into society, is like one taking off his shoes because he is about to walk upon thorns. Cecil.

Religion has its basis on truth. He who is not true has no religion. The Promised Messiah.

If our religion is not true, we are bound to change it, if it is true, we are bound to propagate it.

Whately.

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